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Hon'ble D.P. Karmarkar, Union Minister for Health, with Sri Swamiji Maharaj. Dr. B. G. Adhvaryoo is at the background. Sri Karmarkar appreciated the service rendered to the sick at the Hospital, specially the Eye-Wing which is well equipped to facilitate latest treatment.

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Dear aspirants,

Ethics is the science of Conduct. Without ethical perfection you cannot have any progress in the spiritual path.

Ethics is the foundation of Yoga. Ethics is the corner stone of Vedanta. Ethics is the strong pillar on which the edifice of Bhakti Yoga rests. Ethics is the gateway to God-realisation.

Therefore lead a moral or virtuous life and attain freedom and perfection.

Sivananda

RELIGIOUS CALENDAR
(Sivanandanagar)

OCTOBER

5	Ekadasi
7	Pradosha Puja
9	Mahalaya (Pitri) Amavasya
10	Navaratri Puja begins
16	Sri Saraswati Avahana
17 18	Navaratri Puja ends
19	Vijaya Dasami
20	Ekadasi
21	Pradosha Puja
23	Purnima; Rasa-Lila

SUBSCRIPTION RATES

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THE

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ॐ इन्द्राय पवते मदः सोमो मरुत्वते सुतः ।
सहस्रधारो अत्यव्यमर्षति तमी मृजन्त्यायवः ॥

"Indraya pavate madah, somo marutvate sutah,
Sahasradharo atyavyamarshati, tami mrijantyayavah."

—*Samaveda.*

O Lord Supreme, it is for you that this fragrant breeze blows from time eternal.

And it is for your immortal sons that this blissful and refreshing elixir flows through thousands of rivers....

May this divine elixir cure all my ills and may it purify and invigorate every limb of my body.

75th. Birthday

Notwithstanding our inability even to comprehend it, absolute identity with the Brahman, union with Paramatman, which numberless sages have realised, both in our country and elsewhere, is distinctly our destination at the end of the often wearisome pilgrimage in the world. To regard as the ideal anything lower than this is really to limit our vision and hinder our growth.

A sage, a genuine sage is a man of sterling worth and wisdom, like Vyasa, Vasishtha, Suka, Valmiki and others, is one of those phenomena, in the occurrence of which the whole universe is filled with joy. A sage is, indeed, the surest guarantee for a nation's life and strength. For all outward appearances, a nation may lie dormant and apparently dead, but in reality the hand of Death will never touch it so long as there is left in it one sage, one perfected man alive. Whatever may the present condition of a country, however helpless and impotent it may appear, there can be no cause for despair until its sage-producing capacity is not completely lost. So, this is the test for a nation's greatness—has it produced any sage, any great adorable character? If not, its prosperity will be short-lived like the wealth of a squanderer.

History has disclosed that many a great empire has tumbled down without leaving any trace behind and without the possibility of ever reviving, for want of spiritual strength, inspiring traditions and ever enduring spiritual ideals. But curiously enough while so many nations have come and gone, India, perhaps the oldest of them all, stands in the midst of their sad wreck still young and vigorous, with seemingly endless capacity for producing, if necessary, newer and newer sets of saints, sages, warriors, poets and statesmen.

According to the present-day thought, 'utility' is the guardian angel of the society, the tutelary goddess at its gate, and even Truth has to bend her knees before her and beg for admission. It is not enough for a man is being honoured that he has found out and reached the Truth; it is also to be proved that he is of some use to this dream-world. Even according to the utilitarian standard, however, the idle sage is of greater value to the society than many an active reformer. The highest men are calm, silent and unknown, and they are the men who really know the power of thought. Even if they go into a cave and close up the door, simply think a few thoughts and pass away, these few thoughts will live through eternity. These thoughts will penetrate through the mountains, cross oceans and travel through the world and will enter into some brain and raise up some man, who will give the expression to these few thoughts—such is the power of the idle sage!

The sage does good to the world by the silent power of his example. In our hurry to do, we often forget the value of example. Indeed, the character is formed more by the silent power of examples which influences one than by the training which one actually receives. The silent influence of our own surroundings, in fact all nature suggests more than speaks, and these do more for us than the books we read and the words we hear. What is said, teaches less than what is left unsaid is the adage. The highest teaching of Sri Dakshinamurti so beautifully symbolised in the Chinmudra scene under the banyan tree is *silence*. Let this not however, be misunderstood. Every country

certainly owes much to its active workers, but by far the best in every country is due to those mighty men who lived more than worked or who worshipped more than served.

Then again, work here is always subjective rather than objective for, as it has been truly said, the world is like a dog's curly tail and can never be completely mended. We really help ourselves in helping others and conversely we cannot help ourselves without at the same time helping others. The truth of this is self-evident in the earlier stages of individual evolution, in Karma Yoga, and is equally true in the later stages, in Bhakti, Raja and Jnana Yogas. The part is not opposed to the whole and therefore what is really good for us must necessarily be good for the universe. No single fruit can ripen without the whole tree ripening in proportion, similarly our advancement necessarily means the advancement of the whole universe. Hence *Being* necessarily means *Doing*, and the highest life is the highest service.

Though the sage is under no compulsion to do Karma, it does not follow that he never does Karma. The sage or the Jnani, though he has nothing to gain by the performance of Karma still works for the benefit of the world. He lives solely for the good of the world and his whole life is a dedication to the service of the suffering humanity. All the scriptures of the world without which the world of man would have been no better than a forest infested with wild beasts are, the breath of the sages. In India, our everything we owe to these sages.

Another important feature with regard to these sages is that whatever they do, bears on it the impression of truth and eternity, and is most far-reaching and permanent in its results. For example, (to cite a few) the Upanishads, and the lesser works the Ramayana and the Mahabharata, the wonders of the world, are the works of the sages. They were the preservers of our country during the dark ages; but for them our national virtues would have been totally lost and we ourselves should have ceased to exist as a nation long ago. Apart from this, even from a literary point of view they excite our wonder. The world is perhaps yet to see poets who could give us personalities like Sita, Savitri, Damayanti, Draupadi, Rukmini, Rama, Yudhishthira, Arjuna, Bhishma and a host of other immortals and above all that Lord of immortals, Sri Krishna.

Let us next glance at the work of our sages as law-givers. The mighty law-givers of old have permanently moulded the character of our society and through their superhuman strength and foresight it is, that we as a nation have survived the onslaughts made on us by every invader for centuries. Our sages have carried us safe through such bad times and now there is no fear. How could a nation die which has not conquest and tyranny but renunciation and divinity for its ideals? And no praise is sufficient enough to those mighty sages who in a world filled with selfishness and hatred, had the foresight and wisdom to choose *renunciation and divinity* as the ideals for the people and had the boldness to launch it in a race with other nations all of which are now dead, having given place to newer and newer ones, while ours still survives in health and vigour.

The sceret of success of sages in their undertaking is that they do nothing for themselves. The sage never thinks that *he* does a thing for the *he* or ego no longer exists for him. He is one with the Atman which is always actionless, and in his eyes there is nothing done and much less does

he care for the fruits of his actions. This is the spirit in which the sages do their duties. As they are really free from all selfishness and egotism, it is really God that really speaks and acts through them. Through them God shines in this world. God manifests himself through all, but our selfishness and egotism suppress that manifestation as dark clouds hide the sun. But these being absent in a sage, he is God himself and whatever he does is really the work of God.

The sage of Ananda Kutir, who among those that guide the path in the distress and darkness of mankind, is a model of a life of enlightened action. In this world of dark and indistinct instincts of social and political futility, Swami Sivananda stands like a rock of faith—the universal man. The Almighty has given him to the world to proclaim that the inheritance of man is Divine, to maintain that the end of all progress is man himself and to show that elusive but achievable technique of perfection. Through his writings, which incessantly flows, Swamiji's mission reveals that the secret of reflective action lies in the knowledge of the True Self and in the destruction of the ego. He endeavours to acquaint mankind with the knowledge of the full life which psychology nor philosophy can convey, as all knowledge is useless a delusion, if the basic is not mastered transmuting that knowledge into character. He avers and exemplifies that man only works well when he is working with the whole of himself. The universe is an indivisible whole. One cannot break it up, seize some part and call it his own without the part slipping from his grip and belonging to the universe undivided. He emphasises that our ineffectiveness and paltriness are due to the philosophy of fragmentation. We feel atomised because, we have sadly lost our sense of belonging to the whole, of being conscious participants in the affairs and patterns of the universe. Therefore, revising our outlook, let the whole become our unit of measure. This says Swamiji is a method of approach to a loftier expression of being.

On 8th September 1961 when the 75th Birthday of Swamiji Maharaj was celebrated, in a manner quite befitting the occasion, his disciples, admirers and followers from every state throughout the country and also from abroad congregated and dedicated themselves afresh to the service of the Teachers of humanity, to the ideals lived by them and to the teachings bestowed by them. On that holy occasion every one he or she gave his or her thought to their message of peace and goodwill, of unselfish love towards all beings, of willing service to the suffering and the forlorn, of purification and refinement of individual nature, of cultivation of all that are positive and desirable and effacement of all that are crude, coarse, mean and impure. The best possible way to serve such a Sage or the Master is to be sincere in one's spiritual aspirations and give a tangible form to one's devotion through service that is very dear to the Sage.

We ardently pray to the Lord Almighty, to shower upon Swamiji long years of health so that his divine activity may flow as vitally as the surging waters of the Ganga.

Om Tat Sat. —*Editor.*

NAVARATRI MESSAGE:

Enthrone Devi in Your Heart

(Sri Swami Sivananda)

(The feeling for Divinity finds a greater expansion towards the Mother-aspect, because in the depths of the Chitta of man, love for Mother is more deep-rooted than that of Father. Man holds no secret from mother. Therefore, the conception of God as Mother is the highest evolution of the religious feeling of man towards the Almighty God. Navaratri Puja or worship of Mother will be celebrated through the length and breadth of Bharatavarsha this year from 10th to 19th October 1961. A brief message given by Sri Gurudev in connection with the celebration is reproduced below for the benefit of the readers.—Ed.)

Salutations to the Mother who is the Parabrahman of the Vedantins, Parama-Siva of the Saiva Siddhantins, Maha-Vishnu of the Vaishnavites; who is the Father in Heaven of the Christians, Allah of the Mohammedans, Jehovah of the Jews, Nirvana of the Bauddhas, Ahura Mazda of the Zoroastrians, the Thing-in Itself of Occidental philosophers, the God Almighty of all religions.

Maha Devi or Maheswari or Parasakti is the Supreme Sakti or power of the Supreme Being. She is the Creatrix of the Universe. Durga, Tripurasundari, Lalitha, Raja Rajeswari are all forms of Para Sakti or Mula Prakriti or Chit Sakti or Brahma Sakti. Sakti is symbolically female, but it is, in reality, neither male nor female, only a force which manifests itself in various forms. Earth, water, fire, air, ether, electricity etc., are Her gross forms—Apara Prakriti; Life element is Her Para Prakriti. Mind is a modification of Chit Shakti.

No one can free himself from the thraldom of mind and matter without the Mother's grace. The fetters of Maya are too hard to break. If you worship Her as the great Mother, you can very easily go beyond Prakriti through Her benign grace and blessings. She will remove all obstacles in the path and lead you safely into the illimitable domain of eternal Bliss and make you absolutely free. When she is pleased and bestows blessings on you, then alone can you free yourself from the bondage of the formidable Samsara.

The Upasana or worship of Devi or Universal Mother leads to the attainment of knowledge of the Self. The story in Kenopanishad known as 'Yaksha Prasna' supports this view, in which Uma taught the Truth to the Devas.

Mother's grace is boundless. Her mercy is illimitable. Her knowledge is infinite. Her power is immeasurable. Her glory is ineffable. Her splendour is indescribable. She gives you Bhukti and Mukti (material prosperity and liberation) also.

Approach Her with an open heart. Lay bare your heart before Her with frankness and humility. Be as simple as a child. Kill ruthlessly egoism, cunningness, selfishness and crookedness. Make a total, unreserved, ungrudging surrender to Her. Sing Her praise. Repeat Her name. Worship Her with faith and unflinching devotion.

Do special Puja on Navaratri days. Navaratri is the most suitable occasion for doing intense Sadhana. Plunge yourself

in Her worship. Do Anushthanam. Devi fought with Mahisha-Asura and his forces for nine days and nine nights. The fight ended on the evening of the tenth day known as 'Vijaya Dasami' or the 'day of victory'. Akshara Abhyasa for children is done on the Vijaya-Dasami day. Aspirants are initiated on this day. It was on this day that Arjuna worshipped the Devi before starting the fight against the Kauravas in the field of Kurukshetra.

Enthrone Devi in your heart. Destroy the demons in the form of lust, anger, pride, hypocrisy etc., through Her aid. Pray to Mother Goddess with a melting heart. I assure you, you will have rapid success in life and spiritual progress.

May the Divine Mother Durga establish righteousness or Dharma in the world. May She destroy all dark hostile forces that disturb the peace of the world. May She bring supreme peace, prosperity and undying bliss to all Her children of this world. May She give the milk of Divine wisdom to Her children and lift them up to the magnanimous heights of Divine splendour and glory, the imperishable state of Kaivalya!

Swami Sivananda's Message to American People

Just prior to the departure of Sri Swami Sivapremananda (who was till recently the editor of our official organ, "The Divine Life") to the United States, requests were made to him by the Divine Lifers in America to bring a message from the Master, Swami Sivananda, to the people of that country. In compliance with the request, Sri Swamiji Maharaj graciously gave a brief message which was tape-recorded and carried to America. The message is published hereinunder which will be of interest to our readers.—Ed.

Blessed Immortal Self,

Salutations and greetings!

America is the blessed land of promise. It is here that many cultures of many nations have blended into a synthetic national personality which is characteristic of America.

In your great land you have evolved, with only a few parallels elsewhere, the basic values of life—the dignity of the human spirit, catholicity of outlook, dynamic enterprise to free man from poverty and want, and the crusading zeal to uphold the fundamental principles of freedom and justice and integrity. That is why America is called a land of promise.

Few countries in the world have been more tolerant and accommodative to the cultures and beliefs of others than your great nation, and few have been more generous to come to the help of others at the time of their need than you.

Materialism has been widespread in your country, but so also the spiritual values of life. In the material field you have been a leading nation in the world, but now a greater role awaits you. It is in the spiritual field that the more enduring promise of your land constitutes.

The whole world is one family. There is only one parentage of mankind, that of God. There is only one caste, that of humanity. There is only one real creed, that of unselfish love. There is only one brotherhood, the brotherhood in the consciousness of the spirit immanent in all. Therefore,

uphold the ideal of world unity and the common parentage of humanity.

Truth is the basic law of life. Truth is a means and the goal ultimate. Truth is justice, fairplay, adherence to the fundamental laws of ethics. Truth is God, and God is Truth. Truth is the law of freedom, falsehood the law of slavery and death.

Love is the greatest healing power in this world. It is love that really sustains life. True love thinks of no evil, asks nothing in return for itself, imputes no motive and sees only the bright side of things.

Love of God really means love of humanity. One cannot love God and yet be immune to the suffering of the people around oneself. Love is never static. It always flowers itself into selfless service, mercy, compassion, tolerance and goodwill. Without love, no good is of real value. Without goodness in action, there is no love.

Truth and love, therefore, are the twin-principles of spiritual life, or any kind of life that is worthy of being called a good life.

Freedom from any kind of slavery is among the noblest of ideals. Slavery to one's senses, vanity and the ego is the worst form of slavery. Freedom from the slavery to the body and mind is the highest personal freedom.

Freedom has a wide connotation. It is only in the sunshine of liberty, with all its creative aspects, that the human spirit can flower into a glorious blossom of blessedness. But freedom also entails restraint. The standard of freedom is regulated by the dictum: 'The maximum good to the maximum many, and the least harm to the least few.'

The means and the end should not be contradictory. Therefore, while you try to achieve a positive end, do not take recourse to a violent, unjust means. In order to uphold freedom, it is imperative that one takes care of the free institutions of life within one's bounds.

The life in the Divine or the Yoga life is a life in freedom from the bondages of the world, from slavery to the mind and senses.

The Yoga life does not indicate the negation of the world, but is a process of self-culture and cultivation of a correct perspective into the nature of things. It is not an otherworldly life, but one which is very much concerned with the welfare of life itself. It is a constructive life, devoted and dedicated to the good of all humanity, of all beings. Let everyone lead this Yoga life of truth, love and purity, of selfless service, self-discipline and meditation on the Divine, and make oneself a better individual and eventually attain self-realization.

I take this opportunity to express my thanks and appreciation to Mr and Mrs Coanda and all devotees of the Lord who have taken so much interest in the propagation of the spiritual ideals in their blessed country. The Coanda family is, indeed, fortunate in having among them such a noble-hearted, generous and dedicated seeker of Truth as Mrs. Victoria. It was through her effort that Swami Chidananda had the opportunity to serve you for one and a half year, and now also it is through her effort that Swami Sivapremananda is being sent to your midst to serve you all in the spiritual path.

The world needs today many more Victoria Coandas. I wish that all of you wholeheartedly co-operate with her in spreading the teachings of Yoga and Vedanta and spiritual life in general, and also inspire others through unassuming goodness, spirit of service, selfless love and gracious modesty as Mrs Victoria Coanda does.

May God bless you all.

Individual Souls in Creation and Whole of Creation are Paramatman in Essence

(Sri Swami Sivananda)

'May the Para Brahman, or the One without the second or the Supreme being lead the whole creation to be happy indivisibly and perpetually' be the prayer of all individuals to secure permanent solidarity in the universe.

ENDLESS VARIETY IN UNITY

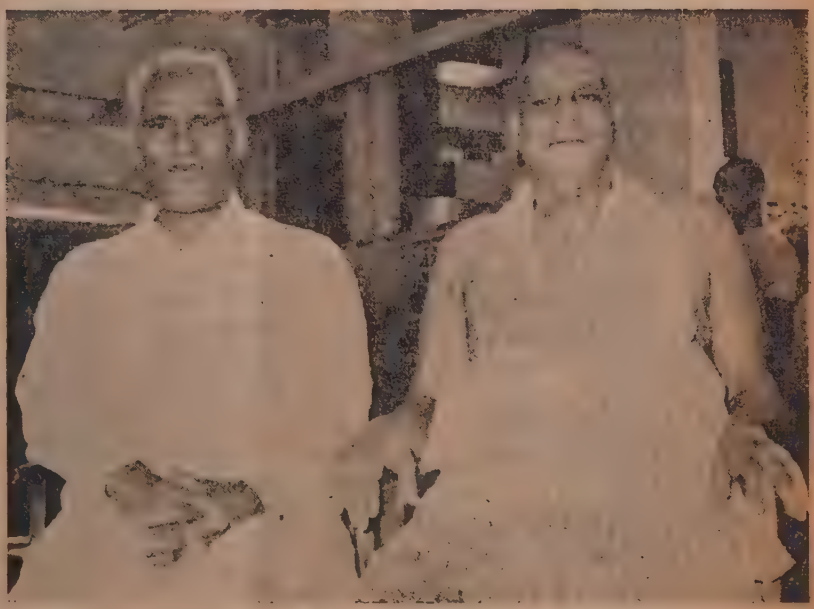
In this creation composed of individuals, classes and regions, falling into numberless varieties of genera and species of various types and fields there is no definite demarcation, classification or synthesis based on any principle. The creation is a conglomeration of these numberless permutations and combinations and expansions of these ad-infinitum. All these are perfectly explicable in the light of some sciences. This labyrinth of expansions in each department of creation opens out an endless vista of lines of spiritual analysis and synthesis, which while they are of absorbing interest to the advanced student of the endless variety in Unity, defy pursuit by the scientist of the known and dead matter, who pins his faith to only what has been proved. Though we are not averse to the sincerity of purpose and honesty of dependence on only what is known and can be proved, we have to point out that there are more things in this creation than philosophy and arrant imagination could even dream of. Possibility and consistency vary with each individual in creation. There are endless possibilities embedded in each individual of creation and these possibilities in various directions and fields are an evidence of the infinitude of the endless variety of the Unity of the One without the second, who is the Supreme Being, who has created and become or permeated the endless universe. Some philosophers view this endless variety of creation as a delusion or Maya, but that view militates against the universal Oneness of the One without the second or Paramatman.

CREATION IS AN INDIVISIBLE WHOLE

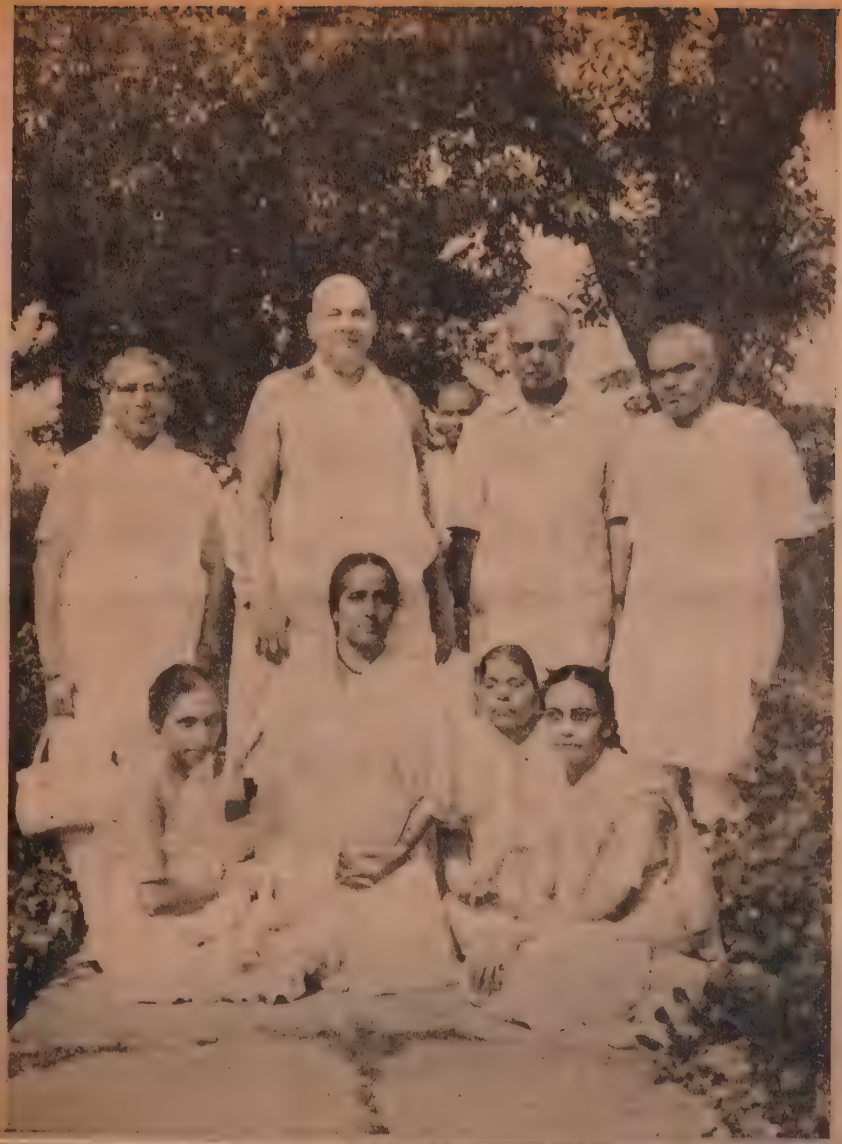
Every human individual in this creation has to develop himself or herself in all directions of the nature of his or her constitution. The society should afford facilities to every individual for such development. The individual's own task is to attain all-sided perfection calculated to become and be the highest, Absolute, Ultimate and Supreme Being. This advancement can be achieved only by each individual living and functioning not only for his own self, family, his own village, town, district, province and country, but also for the whole universe. The remarks regarding every individual being sharing, and dividing his life, happiness and functioning with the rest of the creation have bearing on these arguments, which render it indispensable that each being should live for the other to the extent of his or her capacity and in extension thereof, in fulfilment of the spiritual plan of the Oneness or indivisible unity of creation. This achievement of the indivisible unity of creation is possible only when every individual lives to the all-comprehensive fulfilment of the purpose and mission of his or her life.

As the creation is but a manifestation of the endless ocean of consciousness, which has in it endless varieties of forms, being

Sri Udaiban, Yuvaraj of Porbandar with Sri Swamiji Maharaj.



Sri Ramachandra Rao, Member, Oil and Natural Gas Commission, Government of India with Sri Swamiji Maharaj.



Swami Sivapremananda with the Preceptor, Sri Swami Sivanandaji Maharaj. Photo taken on the day of initiation into the Order of Sanyasa.

(To Left) A group photo taken at the Sivananda Tapovanam, Rishikesh.

(Standing from left to right) Mrs. B.N. Kaul, Sri Swami Sivanandaji, Swami Santananda, Mr. B.N. Kaul and Dr. B.G. Adhvaryoo.

(Sitting from left to right) Dr. Miss Devaki Kutti, Swami Sivananda-Hridayananda, Mrs. Jaya Bhen and Sister Sundara Bhen.

and function of the formless and conditionless One without another, there is neither right, nor wrong, nor rule, nor violation in creation. This is the truth about creation from the point of view of the Ultimate and Original. From the point of view of the worldly conditions and life, however, right and wrong, sin and merit, good and bad, order and disorder, rule and violation must exist in the interests, safety and proper working of societies, as the conceptions of human societies in creation are based on difference, rule, law and order.

AIM OF CREATION IS ABSORPTION OF EACH INDIVIDUAL AND WHOLE UNIVERSE IN THE ABSOLUTE

Perfection in spirituality has to be reached in gradual stages of demolition of difference and rule of the world. This contrariety of views between worldly spiritual vision, though apparently an insuperable obstacle or hurdle in the understanding of common man, is most reasonable, as this creation has come out of the formless, conditionless and unimaginable one, and is naturally tending to be absorbed ultimately in the perfection of the One without the second. This absorption of each individual and the whole of this creation in the Absolute is the very purpose and aim of creation and of the existence and life of every individual being in creation, including the living and the lifeless, organic and inorganic and beings with and without form. Though this statement may appear absurd to the man and the woman of this work-a-day world, it is none the less the most real and natural statement of the truth of life, creation and the goal of life. Modern philosophers, statesmen, economists, industrialists, scientists and leaders may look askance at this, but their legitimate duty to themselves and creation lies only in implementing this, if they are to achieve the purpose of their existence.

Therefore it has been said that as each individual in creation functions for the fulfilment of his or her own desires purposes, of life, obsessions and plans, he or she should simultaneously share his or her satisfaction with the rest of creation, for the fulfilment of the aim and object of creation. There is no shelving this or bypassing this, as an individual does so at one's own risk. This means that a large amount of self sacrifice, common understanding and functioning are indispensable everywhere, for the achievement of the purpose of the existence and life of the individuals throughout. To individuals that live to the spirit of the Absolute and Supreme Self, their life and environments assure newness from time to time even in a day. This proves that it is in the power of every individual devoted to the spirit of the Highest to attain detachment from the world and selflessness in proportion to devotion to the spirit of the Supreme Self.

This creation is both true and false. It is true from the worldly vision and false from the vision of Paramatman. The Supreme Being is formless in his highest formless sphere, as well as in this creation of forms and conditions, which He permeates. Paramatman is both Himself and creation. Paramatman and creation are one and the same, as His power or Sakti or Consort, who is called Maya, has created this creation of forms differences and conditions. In this sense of complete oneness of Paramatman with creation, even the forms, differences, illusions and delusions of this creation are all Paramatman, as this creation is made by the Chit, or Chitshakti factor of God, who is called above Maya. Properly speaking, the conceptions of Maya are parts of Chitshakti. It may be added here, in the

interest of clarification of the factors of the entity of Paramatman, that these factors are three in number, namely Sat, Chit and Ananda. Sat is the external substance, always in one unchanging form; Chit is the thought factor; and Ananda is the happiness factor. The object of this creation is to bear out most explicitly the existence, form and purpose of the endless and transcendental Paramatman, who is in scope and sphere both within the ambit of this creation and outside it. Maya is involved or absorbed or merged in Paramatman, even as darkness exists absorbed or merged in and as one with light. Thus there is one thing, and all is that One without the second.

JEEVAS AND PARAMATMAN ARE ONE AND THE SAME

Retirement into one's own self is Samadhi, or absorption into Paramatman, or being the One without another. Jeeva or an individual self in creation becomes Paramatman in the state of Samadhi when the Jeeva retires into his own self. Thus the individual souls or Jeevas and Paramatman are one and the same. Paramatman or God is thus both everyself in creation as well as the Supreme, original, intermediate, ultimate, and transcendental Self. Paramatman is always both in His own self and all-pervading. Jeeva, in his worldly condition, or in his external vision, is in his Jeevahood; while when he is absorbed in Paramatman in a state of Samadhi, or when he is in his inward vision, he is Paramatman. This Paramatman, or Para Brahman or Atman is thus an endless ocean of worldly forms and transcendental formless existences, which all put together make the One without the second. Paramatman thus comprehends the entire region of creation and the sphere outside it—God, Jehova, Jove, Zeus, Allah, Christ and every other name given for the all-comprehensive self of the various religions and sects.

DEFINING DEGREES OF EXISTENCES IN CREATION

Prophets and philosophers of various religions have had, however, to differentiate between the various degrees of existences in creation, and the various formless existences in creations such as Devas, Rakshasas or demons, Prakrityas, Angels, Pishachas or spirits, Yakshas, Gandharvas, Pannagas, Djins and other forms of invisible selves, who are the attendants of other beings in the endless transcendental kingdom of the Supreme Parabrahman or the highest soul. Processes are chalked out for the above beings of various spheres and grades, to become the highest Paramatman consciously, though they are the highest Paramatman unconsciously always. In the course of defining and locating the processes, philosophers and prophets had to bring into existence opposites like good and bad, virtue, and vice, rule and violation, reward and punishment, high and low and other concepts for clearness of understanding and for helping beings in the upward march to salvation or Mukti, which is the condition in human parlance of the conditionless, the formless and the transcendental Supreme Being.

In the foregoing we have tried to explain that the individual souls in creation and the whole of creation are Paramatman in essence and in every detail. Yet the passage of the individuals and the creation as a whole into the actual stage or state of Paramatman, which is formless and unimaginable, is a long one, through the various transitions into an interminable and transcendental stage of perfection. None the less, the attainment of the pure state of Paramatman, which is absolutely segregated from the creation is not only the birthright of the whole creation but a necessary phase in the evolution of creation. The more and the clearer the apperception of

the complete identity of the creation and paramatman, the greater is the solace, correctness and completeness of the life of the Jeevas and the creation. This knowledge is indispensable to the rectitude and purity in becoming Paramatman of the jeevas and of the creation. A life of spiritual rectitude enables the individual of this creation to attain siddhis or successes, which enables them to attain miraculous powers, in virtue of which individuals may attain undreamt of success here in this worldly life as well as in all time to come. This spiritual life will help jeevas in every imaginable way in success in worldly life as well as through eternity.

The Nature of the Higher Laws of Dharma and Karma

(Sri S. Subramanya Iyer, Madanapalle)

There are two aspects of Dharma, the fundamental or the unmanifested and the applied or the manifested. In its former unmanifested, transcendental aspect it is Para-Tattwa or Para Brahman. In the later, it is the all-pervading spiritual principle of Rita that maintains order, harmony, and rhythm in the cosmos.

Further in its evolutionary social aspect, it is the moral law of Dharma that upholds the universe as cosmic integrator, unifier and harmoniser. In its applied or operational aspect, it is the law of Karma that holds the scales of the universe and maintains cosmic justice at all levels of existence.

The whole creation is bound by Dharma and Karma. None can ever escape their inexorable impact. It is believed that gods are the guardians of Dharma, the different functionaries in the cosmic hierarchy according to the Sattwa-Guna-Swabhava; they are ever intent in increasing the spiritual content of the Universe.

Dharma in its applied aspect is the moral code for the conduct of right living. It is the principle of righteousness. It is the art of living in tune with the science of life. It comprises what is true, what is right, what is good and what is just. It is the eternal law of life, and hence it is Sanatana Dharma. It fulfils the purpose of spiritual evolution through the instrumentality of law of karma. It is the cosmic legislator and executor. Its fundamental principles hold good for all times; only its apparent forms need necessary adaptation to the changing conditions from time to time, in tune with the time spirit—Yuga Dharma.

Dharma was not invented by anyone, it was, rather, discovered by our sages in Yogic Prajna—a direct perception of the cosmic operation in its integral comprehension of physical moral and spiritual dimensions of the universe. It is a direct spiritual vision from the faculty centre. Man has higher faculties in latent form which can be made to manifest by necessary Yogic discipline. Science of Yoga is based on Supra-sensory data and its understanding penetrates into the nature of operation in the subtler planes of existence. Our sages, applying these higher laws to human social lives, formulated Dharma Shastras for righteous living.

There exists confusion in human understanding with regard to the relation between science and religion. They are not

two different things diametrically opposed to each other. They are two aspects of the same reality, two sides of the same coin. The current discoveries regarding the phenomenal nature of the universe prove that their revelations are not conflicting with the thoughts and ideas of rational religion. The universe is evolving on firm scientific foundations. As it could be difficult for the common people to grasp the scientific play of the abstract principles, our sages evolved popular religions and explained the higher truths in figures and symbols. There is esoteric meaning and scientific significance behind their figures and symbols, which are alluded to different principles and forces in the cosmos. Evidently different religious paths were laid down to suit different temperaments and different grades and levels of understanding.

Scientific knowledge and understanding are based on sensory data and with the aid of its physical instruments and therefore do not extend beyond the physical nature of the universe. The science of Yoga with its supra-sensory perception forms the basis of true rational religion and its understanding is comprehensive, synthetic, covering all the planes of existence. The apparent differences that seem to exist between science and religion, is born of the ignorance of the nature of their inter-relations.

It is incumbent on man to understand the Karmic law, the cosmic executor Dharma and to make out the scientific nature of its operation in all the stages of motive, thought and action; and this understanding transforms man's attitude to life.

Every effect can be traced to its original cause. Man reaps as he sows. He can never escape the inexorable impact of Karma, the inherent law of life. Man is free to violate Dharma and is free to suffer. He shall submit to blow after blow on the anvil of life until he realises and tunes to Dharma. For this creative exercise, for the right understanding, life is the field. Nothing ever happens in vain in the economy of the cosmic purpose. There is the rich reward of experience even in suffering. More often than not failure is a blessing in disguise. The law of Karma is always kind and merciful and acts dually in life, positively and negatively and corrects man through a series of experiences.

Each and every wrong thought and motive sows a psychological seed in the subconscious, forms an impression, nurtures, grows, matures and reacts with full force at the appropriate time. Unlike the physical laws here the effect is not immediate and obvious. No straight course or limit of time can be set for its cause-effect sequence. Generally many causes in association produce an accumulated effect somewhere, sometime. The nature of its operation is highly subtle and difficult to grasp, but all the same it works with cause-effect precision by way of action and reaction. The Jeevatman is the eternal witness to all our motivations. In intense Sadhana with sincere bhava, through confession, repentance and prayer, we can cleanse the dark impressions of the subconscious by giving vent to them through spiritual vibrations. In this way one can lessen the physical bundle and lighten the Karmic load.

Man is the microcosm in the macrocosm of the universal life and is related in a similar way as a cell in the human body. The universe is a series of life within life. From the atom to the universe life, law and purpose are the same and are mutually interwoven. Man is constituted in the same pattern as the cosmos and inherits all the potentialities of the cosmos, its principles, powers and faculties. Man is potential godhead. Hence the importance of self-knowledge that scriptures enjoin 'know thyself' knowing which everything is known!

The moral sense is inherent in man as the 'voice of conscience.' Man can intuitively decern the rightness of any social problem, but the voice of ego eclipses the silent voice of the heart. Man is often motivated by egotistic impulses and his reason stands ready to rationalise and justify his stand. Man in his enlightened moods of impersonal is the embodiment of Dharma and responds to the best of cultures.

Knowing the nature of fire no one thrusts his hands into the fire and burn. We respond sanely and intuitively to many of the physical laws. This knowledge has become part of our spontaneous understanding. Similarly if we could decern the nature of the higher laws of Dharma and Karma and if its convictions could permeate our general understanding, much of human suffering could be avoided. Let us live in tune with Dharma.

The Need for New Perspectives

(By Dr. K.C. Varadachari, M.A., Ph.D., Tirupati)

It is certainly one of the most dynamic thoughts of Sri Swami Sivananda to inaugurate a movement for world philosophy. The ideals of a world philosophy may appear queer to those who have sought a philosophy of Reality in its integral wholeness or fullness (Purnata). Philosophy can be defined as the love of that kind of knowledge which embraces the fullness of Reality or its wholeness. There is need to pause over this term fullness (Purnata). It is not fullness of the ideal of our knowledge but a full knowledge of a branch of reality. It is known as a Kala, a fragment. Rightly ancients said that there is a difference between Kala and Purna; indeed sixteen or sixtyfour Kalas make a fullness (Purna). Even then Narada found it difficult to be satisfied with all the knowledge of the parts or fragments even though they may have been made organic by being put together. Our knowledge when fragmentary seeks to expand in order to assimilate or be assimilated by some others much vaster or much more basic to Reality. Kalas or parts are all dependent on a whole which is more than all the Kalas too. It is spirit animating all parts or Kalas that has to be seized if the knowledge of the Full is to be got. It is indeed that which forms and sustains and pervades all the parts in their dynamic organic fullness that is the secret of a true philosophy. It is thus not merely a view of reality or even a composite picture of view that matters in philosophy, but the life of spirit that completely pervades and infuses the passion of integrated existence that makes one realised the Reality as fullness.

In a sense then the meaning of fullness expands its connotation or meaning or suggestiveness so as to include the experience of subjective fullness or overflowingness when one realises a spiritual sense and meaning even in the fragments of knowledge (Kalas). The world's philosophers have been engaged in both types of attempts.

INTEGRATION: NEED OF THE HOUR

Extensive knowledge along with intensive knowledge have been the province of philosophy. Lately, the extensive knowledge or knowledge of outer nature and forms of being became the main and major preoccupation of science, and philosophy became science. The same love that is for wisdom is indeed found in the scientists of the modern day. But a complete philosophy of Reality does not seem to have been their

aim at all, except when they have been unsettled in their basic conclusions of science itself, for the organic relationship between the parts and the whole or rather the organs and the organism which seems to be a more true picture or analogy, entails the awareness of the whole. Thus some scientists feel that without philosophy there can hardly be a complete picture. When, however, they try to use the methods suitable to their different departments or branches of knowledge, they instal a distortion in the place of the Reality. Obviously it must be clear that one cannot identify the procedures. There is therefore a necessity to learn the twofold art of integrating two different spheres and methods of knowing. Science and psychology are just the outer and inner ways of knowing reality. Modern psychology however is an outer way of knowing since it follows the methods of surface knowledge and can hardly be called psychology for it tells or knows nothing at all of the inward experiences which are the correlates of all outer experiences. Philosophy aims at the integral knowledge of both the outer and the inner. Though it is clear that inward knowing has a personal value, yet it requires to be correlated to the outer knowledge. If we can call the inward knowledge Vidya, the outer knowledge is called Avidya being its correlate rather than its negation. It is other than the former and is necessary for the other. Thus it is that ancient thought affirmed that both Vidya and Avidya have to be practised together and not separately since they would lead to darkness or utter incapacity.

Vidyancavidyanca yastad vedo-
'bhayam sah
Avidyaya mrityun tirtva vidyaya
amritamasnute.

If then in this world in which science has developed to such an omnipresence and omnipervasiveness, we do have to develop a philosophical outlook it requires not so much a return or twist away from science but a complimentation to assimilate these to their corresponding psychologies. This is indeed a very difficult if not an impossible task. But without this there can hardly be a growth in our knowledge of reality. The ancient thinkers or rather seers saw that there are three strands of knowledge and three ways of knowing reality. This triplicity has almost become a numerical mysticism. However the objective (adhibhautika), the psychological (adhyatmika) and the divine or transcendental luminous (adhidaivika) modes of approach to Reality knowledge were fully recognised. We might indeed find this to be reflected even in the smallest efforts of the ancients to relate knowledge. The factors of Sattva, Rajas and Tamas also reflect this triplicity of knowledge. Thus science and psychology require the complementation of philosophy which is divine wisdom.

Since these have at the beginning been misunderstood and their directions have been turned otherwise, we find that the basic knowledge of Reality has undergone a distortion which later thinkers have attempted to rectify by muddling their attitudes still further.

The basic problem of philosophy however is not the reconciliation of science and psychology; rather it is the attempt to arrive at the attitude of mind that seeks the totality of Reality in a vision that is integral, embracing the necessity of science to psychology and psychology to science for a dynamic assessment of Reality. It is therefore not an intellectual attempt to think consistently with certain propositions *a priori*, but a grasping of Reality in every one of its forms in an integral vision that makes it 'timeless' because simultaneous.

A synthetic vision of Reality grasped in an integral way is called the spiritual Anubhava, that is atonce simple and most fruitful. The description of the types of knowing, such as, knowledge by acquaintance and knowledge by description have to be deemed to be indeed very inadequate to describe this knowledge by vision or synthetic integrality. It is indeed claimed to be a 'simple' (and that is but another way of saying, that it is 'indivisible') experience, since to analyse the integral into its components is to distort the simplicity, to renounce it and make it ineffective as knowledge of Reality. This being the case, our philosophic impulse which is the search for Reality by reality, of Self by self which are integral to one another is a perennial task.

The basic conception of our philosophic pursuit is necessary. If we do not undertake to train ourselves to this kind of viewing or approach of Reality, we are likely to be lost in details of knowledge that are at best helpful to us in the discharge of duties of spheres so very restricted.

PHILOSOPHY IN LIFE

Our philosophy or love of Reality not only concerns itself with the knowing of Reality but living, acting, and moving in it. Indeed it was said of a great philosopher that he lived and moved and had his being in God. This entails our finding out how in fact one can live and move and have one's being in reality without touching it at all. Knowledge leads to action though at lower levels of existence one finds that action is primary and proceeds blindly. However the very blindness of our activities is seen to involve quite a large amount of accurate knowledge which is not to be got even by means of assiduous processes of knowing and learning. This itself bears witness to the fact that our so called automatic unconscious and accurate habit should have been acquired by quite different ways of knowledge than the relational ways of thought which involve the processes of consciousness as we know it. That it may well be that there are other types of consciousness than what we as humans experience should be admitted. The relation between these several types of consciousness is one which calls for careful investigation. Indeed the great work of the Psycho-analysts of the modern days shows that consciousness of different levels and kinds and with different kinds of laws operate on a very wide front in the human psyche. Ancient Indian Psychology has shewn that it is clear that the consciousness operates at the levels of waking, dreaming, and deep sleep and the transcendent awareness which is not controlled or limited by the sense-organs or motor-organs or even the mind. Further it has also shewn that the levels of consciousness can be related to the level of food (need), breath (need), mind (need), knowledge (need) and the need for delight. The five planes of need for food, breath, mind, knowledge and delight, in a sense reveals that our consciousness adapted to each one of them operates in a certain definite ways. Our life thus is usually divided into these diverse operations of individual conduct and social behaviour. The psychological basis of our common needs in society or in isolation has to be fully defined again in terms of the need for the total personality of the individual or personalities in society. Otherwise we shall find that there are different needs which cut across or impinge one upon the other in such a way as to produce conflicts of enduring nature.

A truly disciplined or self-controlled type of behaviour will aim at rising beyond the constant waverings between the several needs or motives for being or behaviour and arrive at the proper ordering of harmony of the individual life. Ethical activity is essen-

tially one that seeks the integration of the needs with the growth of the individual into the consciousness of his own integral oneness amid the manyness of his planes of being. This integration or search for self-unity or integration can only be operative, when it is experienced that these several planes and states enforce their own unity by interpenetrating in all and every activity. Thus it is clear that without the impulse towards integrated activity (which is called in Indian ethics Yama and Niyama), there can hardly be a realisation of the unity of the Universe in which one lives, moves and has one's being.

A philosophical method requires thus not only a discipline of the reflective mind but also the discipline of the body itself since every function of the body involves an operation of the consciousness in some manner. Indian psychology has richly provided the concepts that make such an understanding of the integral unity of the organism possible. This however is neglected phase in European thought—Plato, of course, is an exception. Plato did implicitly affirm that the discipline of the human is the necessary condition of his attainment of the state of the wise man. The discipline of music and gymnastics, as well as arithmetic, geometry, astronomy, rhythm and dialectic which correspond in a sense with the Vedic accessories of Sikhsha, Kalpa, Jyotisha, Nirukta, Vyakarana and Cchandas, go a long way to inculcate disciplines of the mind and body which free the soul from the shackles of passion and habit. However the failures of these ancient disciplines had surely led to the deterioration in the standards of philosophising.

It is utterly futile to argue that Reality can be pursued without the discipline of love for reality and activity motivated towards discovery and realisation of its inmost significance to oneself and all. Modern thinking hardly seeks this virtue of discipline and engages itself in useless dialectics that tend more often than not into more verbal wrangles or Jalpa to use the language of Indian logistics. Indeed modern philosophers have so far stepped down from their goal that they hardly think of the Reality that they have to realise with the help of their instruments and seek on the other hand to sharpen their instruments of expression without knowing what to express. These linguistics have become along with the abstract mathematics of symbols the main concern of philosophers to express truths about reality which is undoubtedly never even attempted to be known. This obviously is of no use in any universal philosophy. It would appear almost a truism to say that it is Reality that should dictate and inspire the expression rather than the expression could state the form of the Reality and dictate it.

The goal of life is a life of wisdom in the fullest sense of the term. The aim of philosophy is precisely to acquire this perspective of wisdom in all that one does and at every level of Being. Our modern attempt at global perspectives and plannings would indeed go little towards the achievement of the objectives if it did not train men or citizens as citizens of the world in every respect. But such an education may have to start with a scratch so to speak. We know how very difficult it is to graft or engraft a different type of attitude on the earlier ones. Our national outlook hardly goes skin-deep for behind it and underneath it is the communal or racial or class-factor that has been infusing itself in everything that we have been doing. Back of it is our own individuality which has been trying to get liberated from its privateness or deprived condition of centredness so as to enjoy the growth of itself either through its being or its knowledge to the dimensions of the

whole of Reality. Thus class, communal, racial and other factors of personality constantly interfere with and restrict the growth of the individual to its fullest stature and for attaining a sense of fulfilment. The philosophies of economico-social and political thinking even when global and co-operative, cannot give that poise because they depend largely on the other factor of individual evolution. We know that our modern global efforts through active co-operative functionings in the international sphere leave undoubtedly a large area of individual attitudes without transformation. The human mind has to be transformed not only in its very structure of functionings; it has to annul the basic patterns it had already made for its own growth. There is no need to say that one must kick the ladder by which one ascends in evolution as in other things, but they have to be consistently subordinated so as to reveal other uses than what they were originally made for such circumstances that gave rise to them having passed off.

There is need for a complete transformation of attitudes rather than a mere orientation, expansive and all-inclusive without change. Juxtapositions of ideas however non-self-contradictory does not give rise to that new functioning of consciousness that is the necessity for a universal activity. A universal mind in a sense is what is needed for a universal activity but such a mind would demand the subordination and new-orderings of the old minds which continue to dominate and spring up into activity on the least occasion of the failure of the universal mind's functioning. This is the law of conservation in the field of psychic functioning as in the physiological.

DAWN OF THE SPIRIT

The transformation of the new world thus can be achieved only through spirituality of the highest calibre or power. That mankind has passed through several levels of spiritual activity called religious is a fact of history. We have religions of matter and sensation, of vital and life and emotion and impulse of mental and ratiocinative, and in really spiritual forms it has transcended the rational religion of the modern mind. The very awareness of a higher than our intellectualised religion points out to the fact that true spirituality goes beyond the material, vital, mental levels and attitudes which more often are tied up with individual's personality and privacy and reveal the 'ignorance' that dominates them. Ignorance is a term that reveals the deprivation or privative nature of our being. Therefore a truly spiritual being seeks the transcendence of the ignorance and this is possible only through an awareness that is freed from all ignorance. Such an awareness is promised by the emergence of the supermind (Vijnana) which knows and can order the lower minds so as to function in the new set up of the universal need. Higher still than that is the Ananda which is about the highest spiritual vision and function in the human individual. Such a descent or emergence is truly of the spiritual in its purity and perfection, so much so all activities are of the universal influence and nature.

But the descent of the spiritual into the lives of the many individuals all over the world is not likely to be effected either through intensity of scientific advancement or the urgency of man but by the aspiration and work of the human being for a way of life far exceeding the human. Most of all certain basic features of our aspirations must be clear. It is not man's supreme need to be a seeker after pleasure. It is true that the Upanishad did style man or the individual soul as an enjoyer Bhokta. It is seen that the Upanishad promises bliss everlast-

ing, which again is explained in terms of hedonistic permanent pleasure. Men must move from transient pleasure to permanent pleasure, from reactive joy to unreactive joy. But the goal of liberation is not pleasure nor should liberty be the liberty for pleasure. It is precisely this slant in our direction and evolutionary impetus that has led to the distortion of human ends. Nor should it be considered that utilitarianism or universal hedonism is in a better condition. It also dwarfs man by making his direction just sense-fulfilment. Virtue does not exhaust itself in this search for pleasure. Modern political tendencies however have hoisted themselves on this basic pseudo-goal namely pleasure, and more pleasure which are dependent on the economic and power-politics. Even laws are now being yoked to this standard of pleasure and pleasure calculus. This weakens a people though it is said to increase pleasure. There is nothing so corruptive as pleasure-search and pleasure experience. Thus the transformation of the ideas of men requires a sedulous cultivation of a kind of conduct that releases man from his thraldom to the pleasure of the body, so that his freedom could be utilised for something higher. That there are other things nobler than individual happiness and general or universal happiness has been spoken of by the great seers of mankind. The problems of Religion are different indeed from those of day-to-day economics. They are about our necessity to achieve the vision of the Reality as it is in itself which would give meaning to all life and evolution. It is to this that one has to turn to look beyond one's life of death and birth and aging and so on. One gets thoroughly depressed by the process of history that has annihilated great cultures and civilisations, though one is also thankful for the treasures of experience which it has preserved. However it is known that these are tragic reminders of man's folly in the pursuit of wealth and happiness or pleasure at the expense of certain basic virtues that the ancients had taught again and again through spiritual and religious teachers. Classic thought has never divorced liberty through self-control from the ends of mundane or material life. It is because we have, thanks to the growth of technology and technocracy to monstrous dimensions, become so very traduced to follow its direction we find ourselves helpless against the mounting sense of disappointment of life itself.

The goal of philosophy will not be achieved unless there is courage to transform our entire present sets of values and logic and in the light of the experience of the modern age of nuclear and other kinds of technology and technocracy, we return to the basic spiritual values which will help the adaptation of man's spirit or help his utilising them for its own more sacred purposes of fullness in one's own being and a sense of perfection in one's nature.

Among such spirits who hope for the reconciliation of science and psychology through spiritual transformation and transcendence there may be indeed very few who see the problem even fully and all-sidedly. To meet and discuss the future of world philosophy is therefore in a sense a grave necessity at the present juncture of human development and progress. It is true that what we require is a new dimension and perspective in our search for values and standards, which obviously seems to be the first need for philosophy.

Swami Sivananda's attempts to organise and mobilise the direction of philosophy towards Vedanta is of inestimable value if only it would open up our closed ideas of Vedanta and cloistered practices. It is a prayer that is bound to be heard and echoed in the hearts of all those who hold dear the future of the earth.

Essence of "Brahma Sutras"

(Sri K.S. Ramaswami Sastri)

[Continued from August '61 issue]

ADHYAYA II—PADA IV

Adhikarana 1. *Sutras* 1 *to* 3. In the last pada the Sutrakara showed that the elements were created by Brahman and that the soul is external. He now says that the Pranas were created by him.

Adhi. 2. *Sutras* 4 *and* 5. Though a text refers to 7 senses, the real number is 11.

Adhi: 3. *Sutra* 6. The Pranas are Anu (Atomic). The eye is Anu and swift.

Adhi: 4. *Sutras* 7 *to* 11. The Pranas were created by God. Prana is different from Vayu. It is Vayu sustained by Brahman to support the body, the senses and the soul. Such strength disappears when Prana leaves the body. Prana has five names (Prana, Apana, Vyana, Udana and Samana) in respect of its five functions, just as the mind has four names (Manas, Buddhi, Chitta and Ahankara) in respect of its diverse functions.

Adhi: 5. *Sutra* 12. Prana also is Anu (atomic). The Prana of Hiranyagarbha who is Samashti (totality) is Vibhu (infinite).

Adhi: 6. *Sutras* 13 *and* 14. The sun has a locus in the eye. Other deities are in the other senses. They do so under the command of Parameswara.

Adhi: 7. *Sutras* 15 *and* 16. The senses are separate from Prana. The Sruti text says "From this is born Prana, mind and the senses."

Adhi: 8. *Sutras* 17 *to* 19. The creation of names and forms is by God who combines the elements. Rudra who is the God of Tejas created the waters whose deity is Narayana. Narayana created the Prithvi (cosmos). Brahma exists in the cosmic egg (Brahmanda). The ultimate creator is Sat (Brahman).

ADHYAYA III—PADA I

Adhikarana 1. *Sutras* 1 *to* 7. In the second Adhyaya the objections to the doctrine establised in the first Adhyaya about Brahman being the origin of the universe were refuted. In this Adhyaya the first Pada describes the soul's journeyings after death. In the second Pada God's nature is discussed. In the third Pada we find a discussion about the combination of the various elements of the various Vidyas. In the 4th Pada we find a discussion of the Ashrama Dharmas.

The transmigrating soul goes out from the body with the Linga Sarira i.e., the Indriyas and the mind and the Prana and the subtle portions of the elements (Bhootha sukshmas). When it returns it enters the body of a man and then that of a woman (both being described as Ahutis or oblations. (Sutra 1). In the text Apah does not merely refer to water but the combined condition of the elements (Trivritkarana). (Sutra 2.)

In the text "Yatrasya Purushasya Mritasya agnim vagapyeti vaatam pranaschakshuradityam" does not mean that the senses do not go with the soul. It only means that the deities ruling them abide in their own glory. The reference to Sraddha in the texts refers to water. The sou's which performed Ishta (sacrifices) and Purthi (digging tanks, building temples etc.) and Dana (charity) go by the Dhooma or the Dakshinayana Path to the orb of the moon and finally come back to the earth.

The text saying that the soul becomes the food of the Gods in the orb of the moon, the word food is used in a secondary sense, as the goats do not eat or step or stop but are satisfied by the sight of nectar. As such souls performed sacrifices but had no Jnana, they obey the command of the gods, and enjoy their companionship. That is why the text calls them the cows of the gods. When their Punya (merits) is exhausted by their stay in heaven they have to return to the earth. (Sutra 7).

Vivekachudamani

(Sri Swami Narayanananda)

[Continued from August '61 issue]

न खिद्यते नो विषयैः प्रमोदते
न सज्जते नापि विरज्यते च।
स्वस्मिन्सदा क्रीडति नन्दति स्वयं
निरन्तरानन्दरसेन तृप्तः ॥५३६॥

536. The ever contented sage of realisation is never sorry, he never indulges in the enjoyment of sense objects. He is neither attached nor averse to anything. He enjoys always the bliss of his own self, which is ever the same. He is content with that bliss.

Commentary: The sage of realisation is never weighed down by sorrow. He is not happy when objects of enjoyment are given to him. He is in short free from the pairs of opposites that afflict the worldly man. He enjoys absolute bliss. He is ever contented. He is above all cravings.

See verses 22-25 of Gita, Chapter 14, where there is a description of the Gunatita.

क्षुधां देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनि।
तथैव विद्वान् रमते निर्ममो निरहं सुखी ॥५३७॥

537. Unmindful of hunger and bodily afflictions the child plays with objects of his choice. So also the knower of the Atman delights in himself, free from egoism and mineness, and is happy.

Commentary: Complete identity with the task in hand is the sign of one-pointedness. The boy at play forgets his parents, house, food etc. Even so, the sage of illumination wholly identifies himself with the supreme self and remains merged in the absolute without any other thought—of food, etc. He is happy in the self alone.

चिन्ताशून्यमदैन्यभैक्ष्यमशनं पानं सरिद्वारिषु
स्वातन्त्र्येण निरंकुशा स्थितिरभीर्निद्रा श्मशाने वने।
वस्त्रं क्षालनशोषणादिरहितं दिग्वास्तु शय्या मही
संचारो निगमान्तवीथिषु विदां क्रीडा परे ब्रह्मणि ॥५३८॥

538. Complete absence of worries and of any feeling of poverty or want, eating food obtained by begging, drinking the waters of rivers, care-free, independent living, in a fearless state, sleeping in burial ground or forest, having for clothing the quarters which frees them from the worry of cleansing and drying etc., making the earth their bed, moving in the streets of Vedanta, playing in the supreme Brahman —such indeed are the ways of the knowers (of Brahman).

Commentary: We get here a full description of an ideal sage of self-realisation who dwells, delights and sports only in Brahman. The saint whose description is given here never engages in any kind of activity. He is no burden to the social order. On the other hand, such saints bless humanity by their Sat Sankalpa. People

who come in contact with them are blessed and elevated.

अभी: is the state of absolute fearlessness. It is only the sage of the highest realisation who is fearless. As long as there is fear, the realisation is incomplete. The sage who is not fearless is like unto an unbaked pot of clay. Only a fearless sage can abide by the rules laid down or act in the way prescribed here. Staying in cremation ground and forests, going naked, taking food that comes by chance, having the earth as his bed—these do not apply to ordinary sanyasins. These belong to those of a very high order like Dattatreya, Sanakadi Rishis, Vamadeva, etc.

To such saints who dwell only in Brahman there is no world, and so the question of Lokasangraha would not arise in their case.

Ashram News and Notes

SEPTEMBER 1961:

During the first week of September a group of Trainees of Superintendents of Post Offices from P. & T. School, Saharanpur visited the Ashram and had Swamiji's Darshan and received his blessings. Also a group of Block Development Officers Trainees representing different States had Swamiji's Darshan in his Kutir.

BIRTHDAY:

The seventyfifth birthday of H.H. Sri Swami Sivanandaji Maharaj was celebrated at this Headquarters on a grand scale on 8th September '61 when a large number of disciples, devotees and admirers congregated and took enthusiastic part in the celebrations. It was a day-long programme of discourses by learned lecturers followed by classical music, Bhajans and Kirtans rendered by artists (both from the North and the South), carried on well past mid-night upto the early hours of the morning the next day. To name a few, H.H. Sri Swami Vidyanandaji Maharaj of Ahmedabad gave a learned lecture in Sanskrit and later in Hindi on the greatness of Saints and Sages with particular reference to the life and mission of Sri Swami Sivananda. Sukabrahman, Sri Ramaswamy Satrigal gave a discourse on 'Incarnation of the Lord as the Jagat Guru'. Sri Krishnamurti, Chairman of the Revenue Board (Retd.) gave a Karnatic music recital along with Sri Padmanabha Bhagavatar of New Delhi accompanied by Sri Hariganesh on the violin. Srimati Bhagirati Narasimhan's renderings on the Veena were much appreciated. Dr. Ramjas of Rewari along with his party of songsters gave a music recital and their singing of Bhajans particularly were soul-elevating. Just at the conclusion of the programme His Holiness blessed the entire congregation and offered prayers to the Almighty Lord for the peace and welfare of the whole world.

LEARNED TAMIL DISCOURSE:

On 14th September, Sri Kripananda-wariyar, the famous Tamil Scholar, visited the Ashram and gave a very illuminating discourse in Tamil on 'Grace of God and Grace of Guru' quoting a number of anecdotes which were of absorbing interest to the listeners. The next day he left for Kedar Yatra and on his return he hopes to break his journey and halt at the Ashram for a couple of days and give further discourses.

VISITORS:

The following were among those who visited the Ashram during the month specially in connection with the Birthday celebrations:

Mr. & Mrs. B.N. Kaul (presently from New Delhi), Rani Kumudini Devi from Hyderabad, Rajkumar Tejendra Pratap Singh and Besh Rajya Lakshmi Devi, Rani Chandravati Singh of Gaya, Sri Brij Raj Singh from Peshwa, Sri B.L. Kuthiala from Jammu, Dr. and Mrs Bedi from New Delhi, Mr. and Mrs. H. Nilkantan and Sri Rajini Mohan Chakravarti from Calcutta, Sri Sivananda Vijayalakshmi, Sri Krishna Iyer and Sri Vanamamalai from Madura, Swami Satchidanandaji from Salem,

Mrs. Gopi Kripalani and Daughter, Sri Lakshmikant Dave and Zavehri Bhai from Ahmedabad, Mr. and Mrs. G.R. Naidoo, Mr. P.M. Govender and Mr. Satchidanandam from South Africa, Mr. and Mrs. N.V. Rao from New Delhi, Dr. Ramjass and party from Rewari, Sri B.L. Mathur and Sri Govind Mallik from Delhi, Sri Girdhari Prasad from Coimbatore, Prof. Ramakrishna Bhatt from Delhi, Mrs. Seeta Paramananda, M.P., and Sri Srinivasan and party from Madras.

SWAMI SHIVAPREMANANDA FELICITATED

Sri Swami Shivapremananda, one of the senior disciples of the Master, Sri Swami Sivanandaji Maharaj, and till recently Editor of our Official Organ——'The Divine Life', has accepted an invitation from the members of the Divine Life Society in the United States to visit their place; to share with them the knowledge, culture and wisdom of this land, Bharatavarsha, and to contribute his mite in spreading the message of his Master, viz., 'that each soul is potentially Divine and that everyone's goal is to strive to manifest this divinity within by controlling internal and external nature by *Being good and Doing good.* By requisitioning his presence and by the virtue of their choice, for this worship of the Divine in the form of enobling Seva, the Swami has become the Fourth member among the pioneers in the field of Divine Life work. The other three are: Sri Swami Chidananda who is presently in Uraguay in South America after having toured extensively the European Continent, U.S.A., and Canada, Sri Swami Vishnudevananda who is in Montreal Canada, having established the Sivananda Yoga Centre there, and Sri Swami Venkatesananda who is making a whirlwind tour of South African Divine Life Branches spreading the message of the Master.

On 22nd September '61, on the eve of Swami Shivapremananda's departure to the United States, his Gurubhais and members of the Sivanandashram assembled, in the august presence of Sri Gurudev, to bid farewell and to invoke God's blessings and Guru's grace for the Swami's sanguine success on his assignment as a spiritual and cultural emissary abroad. Sri Gurudev, at the outset, blessed Swami Shivapremananda for the successful conduct of his tour abroad and paid high tributes for his unstinted selfless service to this Institution for nearly fifteen years done in a very unostentatious and unassuming manner. Later an address of felicitation portraying the high esteem and affection in which the Swami was held by his Gurubhais and the members of the Sivanandashram was read out and presented to him in which it was observed that Swami Shivapremananda, as an Editor, writer, compiler and speaker, has distinguished himself in acumen, lucidity, exactness and neatness of accomplishment. In deputing him as a spiritual and cultural emissary abroad Sri Gurudev has not only accentuated the great Divine Life Movement being carried on outside this country but has added a new vigour to it and strengthened the bonds of love subsisting between the East and the West.

The following spoke on the occasion: Sri Gauri Prasadji, Judge (Retd.), Swami Jyotirmayananda, Swami Sivananda Hridayananda, Swami Shantananda, Rajkumar Tejendra Pratap Singh, Swami Karunananda, Swami Pranavananda, Swami Ramananda and others. Limited space precludes us from giving the details of the talks. Swami Shivapremananda, the chief guest, replied suitably and gave a touching account of his personal experiences with the Master and disclosed how Gurudev has all along been a source of inspiration and solace throughout his career of service to the Institution. Farewell functions were also arranged by the DLS Branches at Dehra Dun and at New Delhi.

WHIRLWIND TOUR OF SWAMI VENKATESANANDA IN SOUTH AFRICA

Information is to hand to the effect that Swami Venkatesananda, along with Swami Narayanananda, Swami Sahajananda, Sri M. Perumal, Dr. B. Rambirtch, Ph.D., Sri V.N. Naidoo, made a quick lecture tour of the Republic of South Africa covering Natal, the Transvaal and the Cape. In the Transvaal the lectures were organised by the Regional Council of the Divine Life Society, and

in the Cape province by the various branches of the Society. At all centres Swami Venkatesananda was given a warm welcome and the large number of listeners evinced keen interest in his talks. At every lecture the Swami practically demonstrated to the audience the Meditation and Pranayama techniques. Large number of Europeans, it is understood, listened to Swamiji and showed a keen interest in Yoga and appreciated the work of the Society. No less than six Mayors and Mayoresses welcomed Swamiji to their cities. At Grahamstown, at Rhodes University, the Swami gave a talk on Yoga which was listened to with much attention by the audience comprising students and professors. At Stellenbosch University he answered questions and spoke on Vedanta. The lecture in the City Hall of East London was followed by a talk to a smaller group of Europeans who later formed a Branch of the Society with Dr. Lancaster as the leader. Besides his lectures the Swami was also of immense help to those who needed his personal guidance in their problems and difficulties, physical, spiritual and mental.

NEWS FROM BRANCHES

A NEW BRANCH ESTABLISHED:

Sri Hamsa from Pretoria has given the information that owing to the inadequacy of the already existing Branches of the DLS (Menlow Park and Pretoria Branches), a new Branch styled 'Janata Branch' of the Divine Life Society has been established with the co-operation of Sri Bhicha Chiba, Sri Tanner and Sri Joshi. The Branch conducts weekly Prayer meetings at 7 p.m. and the programme consists of chanting of prayers, singing of Bhajans and Kirtans, meditation, talks and discussion on spiritual subjects. Weekly Hatha Yoga classes are to be conducted from the beginning of October this year. On 8th September '61, the Pretoria Branch conducted a Satsang at the temple in Asiatic Bazar to celebrate the 75th Birthday of the Master, Sri Swami Sivananda, which was presided over by Sri Bhicha Chiba.

HONG KONG BRANCH, (YOGA INSTITUTE):

From the report received from Sri Lo Wing-Lok, the Branch Secretary, it is observed that a

YOGA QUARTERS & FREE DISPENSARY OPENED:

The Durban Branch of the Divine Life Society celebrated the 75th Birthday of the Master Sri Swami Sivananda on 3rd September 1961 when at a very well got up function, the Yoga Quarters and Free Dispensary were formally opened. It has been estimated that about 4,000 people attended the celebration. The Yoga quarters named 'Anand Nivas' consisting of half a dozen rooms will be used by the Sadhakas and visitors. The Free Dispensary which is a gift of the Managers, Messrs Avalon Clothing Manufacturers of Clairwood, is under the honorary charge of Dr. G.R. Naidoo and Dr. Vimla Naidoo, who are very pious and philanthropic minded, serve selflessly and with keen interest.

Swami Venkatesananda who formally opened the Yoga quarters gave a stirring speech on the life and teachings of Gurudev on the occasion of the Birthday function. He hoisted the Sannyasa Flag and gave a talk on the glory and significance of OM. The Society brought out a special number of its official journal, 'Path to God-realisation'.

function was held on 8th September '61 at 7 p.m. at Queens's College Hall, presided over by Mr. K.S. Fung. The programme consisted of a talk by Mr. F.M. de Mello Kamath, Commissioner for the Government of India in Hong Kong followed by reading of Swamiji's message by Mrs. T. Heitmeyer, a dance recital by Miss Asha Chugani and Yoga demonstration under the supervision of Yogiraj Au-Yeung Hao-Man.

KUALA LUMPUR BRANCH:

A very well got up function held at the Universal Prayer Hall, Sivanandashram, Batu Caves marked the 75th Birthday celebrations of Gurudev, Sri Swami Sivananda by the D.L.S. Branch. Maharishi, Kaviyogi Shuddhananda Bharati presided over the function and Yogiraj Swami Satchidananda from Ceylon, who specially attended, gave illuminating and interesting talks suitable to the occasion. Sri S. Thuraiappah welcomed the chief guests and the assembled audience. The programme commenced at 5 p.m. with singing of Bhajans

and Kirtans. The special feature of the function was the performance of Havanam by Shuddhananda Bharati chanting Vedic hymns which produced a solemn atmosphere with spiritual vibrations. After the main speaker, Yogiraj Swami Satchidananda, Sri Doraiappa, Sri Ponniah and Ratnam Chettiar spoke on the occasion. In memory of the Jayanti Sri Shuddhananda Bharati planted a Neem sapling.

The D.L.S. Silver Jubilee was celebrated on 10th September '61 on a grand scale in the Vivekananda Ashram Hall presided over by Yogiraj Swami Satchidananda. Maharishi Kaviyogi Shuddhananda Bharati inaugurated the function with a melodious Bhajan and a thrilling speech in which he brought out clearly with Vedic quotations, the Gospel of Yoga Vedanta and the glory of Prophet Sivananda. Talks given by Yogiraj Swami Satchidananda, Venerable H. Gunaratna Thero, Sri Kirpal Singh and Sri Guhananda Variar were very much appreciated by the audience. With a vote of thanks by Sri Ponniah to all those who contributed and helped the most successful celebrations, the programme concluded.

ALLAHABAD, SIVANANDA STUDY CENTRE:

Under the auspices of the Sivananda Study Centre, the 75th Birthday function was conducted at Oriental Building, University Campus presided over by Shri B. Malik, Commissioner for Linguistic Minorities, Government of India. Justice Sri P.K. Kaul, the Vice-Chancellor of the University, Dr. Mohmed Hafiz Syed (formerly Professor of Philosophy of the Allahabad University) and Professor N.C. Mukerji who spoke on the occasion paid high tributes to Sri Swami Sivananda and to the exemplary service to humanity in the field of spiritual culture.

Sankirtan, Bhajans and special music performances by Sarvashri Anil Bose, J.N. Dey, B.N. Chowdhry, A.K. Chatterji, Gopal Nandy, Smt. Gita Dey, Km. Arpana Ghosh and group singing by 'Patrika Kirtan Sangh' were of high order and produced spiritual and serene atmosphere. With a vote of thanks to the Chair and to the whole assembly by Dr. Chou Hsiang-Kuang, President of the Sivananda Study Circle, the function concluded.

AHMEDABAD, GOVERNOR PRESIDES OVER BIRTHDAY FUNCTION:

Under the auspices of the Divine Life Society, Ahmedabad Branch, a well arranged function was held in Akhandananda Hall, Bhadra to celebrate the 75th Birthday of H.H. Sri Swami Sivanandaji Maharaj. H.E. the Governor, Gujerat State, Nawab Shri Mahendi Navaz Jung Bahadur presided over the function. The Governor in his address observed that 'service of man is service of God' and this is amply testified in the life and mission of Sri Swami Sivananda. He appreciated the noble work carried on by the Divine Life Society Branch and the Sivananda Sahitya Prachaar Samiti (Gujerat Vibhag) under the guidance of Sri Swami Munuvaryaji (the Branch President), Seth Sri Chaturbhujdas Chimanlal (Chairman, Advisory Committee) and Sri Suryakant B. Shah (the Branch Secretary).

SOUTH CALCUTTA BRANCH:

On 17th September '61 under the aegies of the Divine Life Society Branch, South Calcutta, a nice function, to celebrate the 75th Birthday of Sri Swami Sivananda, was held at Bharati Tamil Sangam, Rashbehari Avenue with a distinguished gathering in which Padmasree Dr. Radha Kumud Mukherjee, M.A., Ph.D., D.Litt., F.R.A.S., presided. Dr. Mukherjee in his address paid tributes to Sri Swamiji's noble work, his intense love for mankind and the depths of his spiritual realisation and pointed out the multifarious problems confronting the country and appealed to the audience to work hard and build up a new human society based on love, truth and non-violence as preached by Swamiji Maharaj.

Sri D.V. Rajan, the Secretary read out the Annual report which was followed by a speech by Sri N.C. Ghosh, M.A., M.S.G.S., dwelling at length on the significance and importance of the day and the magnificence of the life and service of Sri Swamiji to humanity. Among others who spoke on the occasion were Sri M. Srinivasan and Sri K.R. Krishnan. Sri Kashiram Gupta, Sri Raghunath Singh Agarwal and all the assembled devo-

tees did Pushpanjali at the feet of Sri Swamiji Maharaj. With the item of singing melodious Bhajans and Kirtans by Sri B.M. Chatterji and some lady devotees the function concluded.

NEW DELHI, SRI ANANTASAYANAM AYYANGAR'S TRIBUTE TO SWAMI SIVANANDA

A public meeting was held under the auspices of the Sri Sivananda Cultural Association to celebrate the 75th Birthday of Swami Sivananda. Sri Ananthasayanam Ayyangar Speaker, Lok Sabha, who presided emphasised the need for 'spiritual outlook' to achieve self-realisation and peace amidst the miseries of the world. Sri Ayyangar said that a man was 'good for nothing' unless he possessed a religious bent of mind and loved his fellow beings as his own brothers. He observed that without spiritual outlook human beings were 'even worse than animals' who never could think of anything better than to kill each other. Paying a tribute to Swami Sivananda, Sri Ayyangar said that the Swami is a perfected man who abided and devoted every second of his life for doing something good for humanity. Prominent among others who addressed the meeting were: Sri K.C. Reddy, Union Minister for Commerce and Industry, Sri B. Gopala Reddy, Union Minister for Works, Housing and Supply and Mr. Justice J.R. Mudholkar of the Supreme Court. The talks were followed by a cultural programme which included 'Sivananda Sangeet'—Bhajans in praise of Swami Sivananda.

GAYATRI YAJNA FOR PEACE AND WELFARE OF THE WORLD:

Under the auspices of the DLS., Ahmedabad Branch and in co-operation with Akhil Bharat Gayatri Pariwar it has been decided to perform 108 Gayatri Yajnas for the peace and welfare of the world. Sri Lakshmikant M. Dave and Sri Mishrilal Joshi supervise the proceeding. It is understood that 55 Yajnas have so far been performed and it is hoped that before the completion of the year Samvat 2017 the remaining Yajnas will be completed which will avert the evil influence of the Ashta Grahas (eight planets).

The All India Sivananda Literature Dissemination Committee (Gujerat Vibhag) has been doing good service to the public by trying to bring out Swami Sivananda's works in Gujerat at cheaper rates so as to have a wider circulation. A scheme, it is understood, has been drawn up for the year 1961-62 to implement the publications at the earliest.

GUJERAT BHAVAN AT SIVANANDANAGAR:

The DLS Branch members, devotees and well wishers of Sri Swami Sivanandaji Maharaj in Gujerat have decided to construct a double storied building (containing sixteen rooms) at Sivanandashram and the foundation will be laid on Vijayadashmi day viz., on 19-10--1961. The Ashram Prohit will conduct the ceremony.

SIVANANDA REHABILITATION HOME FOR DESTITUTE LEPERS, HYDERABAD

From a brief annual report received from Rani Kumudini Devi, the secretary of the Governing Body, it is observed that about two and half years ago about 50 destitute leprosy patients were admitted at the Home in neatly built quarters with attached bath rooms and kitchen. Leprologists and one lady leprosy social worker look after the work as visiting officers, and in addition one wholetime Medical personnel and four from the patients were trained as warden, dresser, treatment attendant and a Farm mistry were appointed this year. During the year 1960-61 a total of 116 in-patients were treated out of whom 46 patients were discharged as 'disease arrested', leaving a balance of 69 patients at present.

OUT-PATIENT WORK.

The average number of attendance on treatment days is about fifty. All the out-patients who attend the Clinic are from villages within a radius of 10 miles of the Sivananda Rehabilitation Home. To combat effectively the disease, various preventive measures are to be adopted one of which is domiciliary work which is soon to be started. To facilitate this the Government of

India has given to this Home a grant-in-aid for the purchase of a Jeep van, which has since been purchased.

The construction of main administrative Buildings has been completed and the married-quarters are nearing completion. A new building to house the Dy. Superintendent and the Para Medical officer is under construction.

FUNDS:

The Central Social Welfare Board has sanctioned a sum of Rs. 15,000 on agreeing to provide a matching grant of a similar amount by the Home. The Nizam's Trust Fund has very kindly renewed their monthly donation of Rs. 1,000 for a further period of two years. Several managements, Institutions and individuals have come forward with voluntary donations for the Institution.

SIVANANDA-TUBERCULOSIS HOME IN GREATER HYDERABAD !

It is estimated that there are about ten thousand patients suffering from Tuberculosis in greater Hyderabad including Secunderabad, out of whom about five thousand individuals are having Domiciliary Treatment. Of these about 50 to 60% of the cases are very poor having no proper accommodation and diet and are suffering from advanced disease with sputum positive. In TB Hospital, Irramnuma, there are 150 beds reserved for advanced cases and the beds are always full and further cases registered for admission have to wait for a year or more. Due to the delay, there is every likelihood of the spread of the infection to many healthy individuals in their surroundings.

In view of the foregoing circumstances and to combat the disease more effectively, it is considered necessary to create more beds to segregate as many patients as possible. To help the situation to an extent, Rani Kumudini Devi, with a noble and philanthropic bent of mind, and an ardent devotee of Sri Gurudev, proposes to open an Home which will be styled 'Sivananda Tuberculosis Patients Home'. Sri Swamiji Maharaj has blessed the laudable proposition.

BIRTHDAY CELEBRATIONS AT THE BRANCHES

MADRAS:

The devotees, well wishers and admirers of Sri Gurudev in Madras celebrated the 75th Birthday function in a manner suitable to the occasion at the Lakshmipuram Young Men's Association Hall on 8th September '61 when Sri K.S. Ramaswamy Sastriar (Retd. Judge) presided. In his presidential address Sri Sastriar, with his intimate knowledge of Gurudev's works, spoke in eloquent terms the great humanitarian service Swamiji is doing through his writings and by his social and cultural activities through the organ of the Divine Life Society which was founded in the year 1936. Swami Vasantananda who spoke next extolled the sympathetic nature and bountiful character of Sri Swamiji from whom perennial and incessant is the flow of Jnana Ganga. The next speaker Sri S.N. Davey associated himself with the tributes paid, by the earlier speakers, to Swamiji and pointed out quoting extensively from the Gita that Abhyasa and Vairagya are the two cardinal principles on which the whole life of man rested and unless these two are practised there is no hope for salvation. Sri Satchidanandam Pillai next addressed the gathering in Tamil who declared that they were very fortunate to live in the era of Swami Sivananda who had done his part of the work and it was for them to take to every nook and corner his message of hope and enlightenment. Sri K. Panchapakesa Iyer, the versatile Sanskrit scholar and Sri Damoran of Malaya also spoke on the occasion. After singing of Bhajans and Kirtans the function concluded. Mention is made on the sterling qualities of Sri Gopalaswamy Iyengar who readily agreed for the DLS Branch to utilise the Hall as and when required.

MADURAI:

Sri Vanamamalai, Gen. Secretary, Madurai Branch, has sent in a detailed report of the 75th

Birthday celebration conducted for a fortnight from 1st to 14th September '61. Eminent personages presided over the functions throughout the fortnight prominent among whom were: Sri Swami Nityanandaji of the Ramakrishna Mutt, Tiruparaithurai, Sri Somasundara Desigar of Madhurai Adheenam, Swami Chinmayanandaji of Brahmananda Mutt, Swami Advayanandaji of Engoimalai Sivananda Sadana Nilayam, Swami Srinivasanandaji of Madurantakam, Sri P. Kakkanji, Minister P.W., Madras State, Sri P.K. Sundaram, M.A., Ph.D., Madras University, Swami Ramdas of Melamangalam, Sri Chellamuthu Konar and Sri Sivasankaran of Rasipuram. On 8th September an One-act play was staged the theme of which was that 'Without ethical perfection nothing could be achieved spiritual or material.'

MERCARA (COORG):

The 75th Birthday of Sri Swami Sivananda was celebrated by the members of the Mercara Branch in a fitting manner. General K.M. Cariappa, the Branch President who spoke on the occasion touched on the need to live upto the glories of our heritage, philosophy and culture and to pay more heed to the spiritual side of life and less to the materialistic side. He paid high tributes to the service of Swamiji to humanity. Sri N.S. Poonacha read out the Birthday message which was followed by a very illuminating talk given by Rev. R. Sequeira on Christianity. Dr. Rao, Professor of Philosophy in the Local College spoke at length on 'Religion in general', quoting extensively from the Gita, Upanishads and Swamiji's writings. Next Maulvi Janab Hasmodin of the local Jumma Masjid who spoke observed that all religions almost preached the same Truth about God. He quoted aptly from Quran to instil in the minds of the audience that Truth and goodness are necessary for man's emancipation. Sri Chandrashekaraya then spoke on Sri Swamiji's life and teachings. After singing of Bhajans and Kirtans the function concluded.

PATNA:

Bihar state Branch of the Divine Life Society observed Swamiji's birthday on 8th September '61 at Rupkala Kutir presided over by Sri Akhileswari Prasad, Retired Commissioner of Excise. Sri Madan Mohan Sahay of the Patna High Court read out a Sanskrit poem, his own composition on Sri Swamiji which was much appreciated. Professor H.P. Upadhyaya of the Patna University, Sri Ramji Dwivedi and Dr. B.M. Mishra Madhava gave eloquent talks on the importance of the day and paid tributes for the noble service rendered by Swamiji for the spiritual uplift of humanity. Among others who attended the function were, Mr. and Mrs. Alakh Narain Sinha and family, Padmabhushan Acharya Shivapujan Sahay, Rai Bahadur Ramakrishna Prasad, Sri Tarkeshwar Prasad, Dr. A.L. Varma, Prof. A.R.N. Sinha and Sri N. Srinivasan, (Member, Income Tax Appellate Tribunal) and family. The meeting concluded with the chanting of 'Traiyambakam' Mantra for the health and long life of Sri Swamiji Maharaj. It is proposed to hold an All India Divine Life Conference in the near future.

SRI VISWANATH MANDIR

Besides the routine daily worship at the Viswanath Mandir, here at Sivanandanagar, Rishikesh, special worship with Mahabhishek and Laksharchan is also offered and Mahamrityunjaya-Mantra Japa and Havanam performed for the health, longevity, peace, prosperity and recovery from disease of devotees, on request.

Special ceremonial worship is done on appropriate occasions. From time to time, Atirudra Mahabhishek and Havanam are performed for general welfare and peace in the world, when Mahatmas and others are fed.

The Temple also holds prayer for the peace of the departed souls, on request by their relatives. Some devotees conduct daily worship on their personal behalf, while some others offer worship on special occasions.

PUBLICATIONS BROUGHT OUT ON THE OCCASION OF THE BIRTHDAY

On the occasion of the 75th Birthday of H.H. Sri Swami Sivanandaji Maharaj, the following publications were issued out of the Yoga-Vedanta Forest Academy Press at Sivanandanagar:

1.	Practice of Bhakti Yoga	Rs. 5.00
2.	Everyman's Yoga	4.00
3.	Gita Meditations	1.00
4.	How to Live 100 Years	2.00
5.	Home Physician	12.00
6.	The World Philosophers' Congress	5.00
7.	Gems of Wisdom	1.50
8.	The Sivananda Literature Vol. II	21.00

AYURVEDIC MEDICINES AND TONICS

Chyavanaprash	Rs. 10.50, 5.25	Sivananda Tooth-Powder	Re. 1.00 & 0.50
Vasant Kusumakar	per Masha 3.75	Pada-Rakshak Malam	1.50 & 0.75
Arjunarishta	per bottle 2.75	Kshudha Vardhak Choorna	1.00 & 0.50
Balajeevanamrita	per bottle 1.25	B.M.K. Trichoorna	1.00 & 0.50
Chandra Prabha	per Tola 1.50	Madhumeha Nivarak	4.00 & 2.00
Pure Shilajit	per Tola 1.00	Netra Jyoti Surma	1.50 & 0.75
Triphala Powder	per lb. 3.00	Chandrakanti Lepan	1.50 & 0.75
Pure Himalayan Honey	per lb. 3.00	Maha-Yogaraj Gugulu	5.00 & 2.50
Brahmi-Amla Medicated Oil	4.00 & 2.00	Brahmi Leaves	1.00
Brahmi Vikas Choorna	1.00 & 0.50	Dashamoolarishta	3.12
Branmacharya Sudha	1.50 & 0.75	Ashokarishta	2.75
		Cureczema	1.00

Sivananda Ayurvedic Pharmaceutical Works, P.O. Sivanandanagar, via Rishikesh, U.P.

CONSTRUCTION OF 'KUTIR' AT SIVANANDANAGAR

From the nucleus of a few small buildings, wherein the Divine Life Society was established by His Holiness Sri Swami Sivananda 25 years ago, Sivanandanagar has now grown into a world-famous, dynamic centre of spiritual activities with numerous departments and residential quarters where seekers of Truth engage themselves in *sadhana* and service under the guidance of Sri Swamiji. Many devotees, who spend their holidays at Sivanandanagar and some of whom have chosen to stay here permanently, have built residential quarters in their names or in memory of their relations. A single, medium-size room costs Rs. 2,500 to construct, which is done under the supervision of the Ashram's management. Those who wish to build rooms in their names may please ask for the particulars from the Secretary, Divine Life Society, P.O. Sivanandanagar, via Rishikesh, U.P.

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